



*In the name of Allah: the Compassionate, the Merciful*

# سورة الطلاق

## AT-TALAQ

### Name

*At-Talaq* is not only the name of this Surah but also the title of its subject matter, for it contains commandments about *Talaq* (divorce) itself. Hadrat `Abdullah bin Mas`ud has described it as *Surah an-Nisa al-qusra* also, i.e. the shorter Surah an-Nisa.

### Period of Revelation

Hadrat Abdullah bin Masud has Pointed out, and the internal evidence of the subject matter of the Surah confirms the same, that it must have been sent down after those verses of surah Al-Baqarah in which commandments concerning divorce were given for the first time. Although it is difficult to determine precisely what is its exact date of revelation, yet the traditions in any case indicate that when the people started making errors in understanding the commandments of Surah Al-Baqarah, and practically also they began to commit mistakes, Allah sent down these instructions for their correction.

### Theme and Subject Matter

In order to understand the commandments of this Surah, it would be useful to refresh one's memory about the instructions which have been given in the Qur'an concerning divorce and the waiting period (*Iddat*) above.

"Divorce may be pronounced twice; then the wife may either be kept back in fairness or allowed to separate in fairness." (Al Baqarah 229)

"And the divorced women (after the pronouncement of the divorce) must wait for three monthly courses... and their husbands are fully entitled to take them back (as their wives) during this waiting period, if they desire reconciliation." (Al Baqarah 228)

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"Then, if the husband divorces his wife (for the third time), she shall not remain lawful for him after this divorce, unless she marries another husband..." (Al-Baqarah : 230)

"When you marry the believing women, and then divorce them before you have touched them, they do not have to fulfill a waiting period, the completion of which you may demand of them." (Al-Ahzab : 49)

"And if those of you who die, leave wives behind, the women should abstain (from marriage) for four months and ten days." (Al-Baqarah 234)

The rules prescribed in these verses were as follows:

1. A man can pronounce at the most three divorces on his wife.
2. In case the husband has pronounced one or two divorces he is entitled to keep the woman back as wife within the waiting period and if after the expiry of the waiting period the two desire to re-marry, they can re-marry there is no condition of legalization (*tahlil*). But if the husband has pronounced three divorces, he forfeits his right to keep her as his wife within the waiting period, and they cannot re-marry unless the woman re-marries another husband and he subsequently divorces her of his own free will.
3. The waiting period of the woman, who menstruates and marriage with whom has been consummated, is that she should pass three monthly courses. The waiting period in case of one or two divorces is that the woman is still the legal wife of the husband and he can keep her back as his wife within the waiting period. But if the husband has pronounced three divorces, this waiting period cannot be taken advantage of for the purpose of reconciliation, but it is only meant to restrain the woman from re-marrying another person before it comes to an end.
4. There is no waiting period for the woman, marriage with whom has not been consummated, and who is divorced even before she is touched. She can re-marry, if she likes, immediately after the divorce.
5. The waiting period of the woman whose husband dies, is four months and ten days.

Here, one should understand well that Surah At- Talaq was not sent down to annul any of these rules or amend it, but it was sent down for two purposes;

First, that the man who has been given the right to pronounce divorce should be taught such judicious methods of using this right as do not lead to separation, as far as possible however, if separation does take place, it should only be in case all possibilities of mutual reconciliation have been exhausted. For in the Divine Law provision for divorce has been made only as an unavoidable necessity; otherwise Allah does not approve that the marriage relationship that has been established between a man and a woman should ever break. The Holy Prophet (upon whom be Allah's peace) has said "Allah has not made lawful anything more hateful in His sight than divorce." (Abu Daud). And: "Of all the things permitted by the Law, the most hateful in the sight of Allah is the divorce, (Abu Daud)

The second object was to complement this section of the family law of Islam by supplying answers to the questions that had remained after the revelation of the commandments in Surah Al-Baqarah. So, answers have been supplied to the following questions: What would be the waiting period of the women, marriage with whom has been consummated and who no longer menstruate, or those who

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have not yet menstruated, in case they are divorced? What would be the waiting period of the woman, who is pregnant, or the woman whose husband dies, if she is divorced? And what arrangements would be made for the maintenance and lodging of the different categories of divorced women, and for the fosterage of the child whose parents have separated on account of a divorce?

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعَدَّةَ ۖ وَاتَّقُوا اللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ ۖ وَتِلْكَ حُدُودُ اللَّهِ ۖ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۖ لَا تَدْرِي لَعَلَّ اللَّهُ يُحِدِّثُ بَعْدَ ذَلِكَ أَمْرًا ۚ ﴿١﴾

When	إِذَا	Prophet	النَّبِيُّ	O	يَا أَيُّهَا
So divorce them	فَطَلِّقُوهُنَّ	Women	النِّسَاءَ	You divorce	طَلَقْتُمْ
Their periods	الْعَدَّةَ ۖ	And count	وَأَحْصُوا	At their prescribed periods	لِعَدَّتِهِنَّ
Your Lord	رَبَّكُمْ ۖ	Allah	اللَّهُ	And fear	وَاتَّقُوا
Of (from)	مِنْ	Turn out them	تُخْرِجُوهُنَّ	Not	لَا
They shall leave	يَخْرُجُنَّ	And nor	وَلَا	Their homes	بُيُوتِهِنَّ
They commit	يَأْتِيَنَّ	That	أَنْ	Except	إِلَّا
And those are	وَتِلْكَ	Openly	مُبَيِّنَةٍ ۖ	Adultery	بِفَاحِشَةٍ
And whosoever	وَمَنْ	Of Allah	اللَّهِ ۖ	The limits (bounds)	حُدُودُ
Of Allah	اللَّهِ	The limits (bounds)	حُدُودَ	Transgresses	يَتَعَدَّ
Himself	نَفْسَهُ ۖ	He has wronged	ظَلَمَ	Then indeed	فَقَدْ
It may be that	لَعَلَّ	You know	تَدْرِي	Not	لَا
After	بَعْدَ	Will bring new	يُحِدِّثُ	Allah	اللَّهُ
		something	أَمْرًا	That	ذَلِكَ

Translit	<p>Yā 'Ayyuhā An-Nabīyu 'Idhā Ṭallaqtumu An-Nisā' Faṭalliqūhunna Li 'iddatihinna Wa 'Aḥṣū Al-'Iddata Wa Attaqū Allāha Rabbakum Lā Tukhrijūhunna Min Buyūtihinna Wa Lā Yakhrujna 'Illa 'An Ya'tīna Bifāhishatin Mubayyinatin Wa Tilka Ḥudūdu Allāhi Wa Man Yata'adda Ḥudūda Allāhi Faqad Ḥalama Nafsahu Lā Tadrī La 'alla Allāha Yuhādithu Ba 'da Dhālikā 'Amrāan</p>
AhmedAli	اے بنی جب تم عورتوں کو طلاق دو تو ان کی عدت کے موقع پر طلاق دو اور عدت گئتے رہو جو تمہارا رب ہے نہ تم ہی ان کو ان کے گھروں سے نکالو اور نہ وہ خود ہی نکلیں مگر جب کھلم کھلا کوئی بے حیائی کا کام کریں اور یہ اللہ کی عدیں میں اور جو اللہ کی عدیں میں سے بڑھا تو اس نے اپنے نفس پر کلم کیا آپ کو کیا معلوم کہ شاید اللہ اس کے بعد اور کوئی نبی بات پیدا کر دے
Jalandhry	اے پیغمبر (مسلمانوں سے کہہ دو کہ) جب تم عورتوں کو طلاق دینے لگو تو عدت کے شروع میں طلاق دو اور عدت کا شمار کھو۔ اور غدا سے جو تمہارا پروردگار ہے ڈرو۔ (نہ تو تم ہی) ان کو (ایام عدت میں) ان کے گھروں سے نکالو اور نہ وہ (خود ہی) نکلیں۔ ہاں اگر وہ صریح بے حیائی کریں (تو کال دینا پا یعنی) اور یہ غذا کی عدیں میں۔ جو خدا کی عدیں سے تجاوز کرے گا وہ اپنے آپ پر کلم کرے گا۔ (اے طلاق دینے والے) تجھے کیا معلوم شاید نہ اس کے بعد کوئی (رجعت کی) سبیل پیدا کر دے
YusufAli	O Prophet! when ye do divorce women, divorce them at their prescribed periods, and count (accurately), their prescribed periods: and fear Allah your Lord: and turn them not out of their houses, nor shall they (themselves)

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	leave, except in case they are guilty of some open lewdness. Those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his (own) soul: thou knowest not if perchance Allah will bring about thereafter some new situation.
M.Khan	O Prophet (SAW)! When you divorce women, divorce them at their 'Iddah (prescribed periods), and count (accurately) their 'Iddah (periods). And fear Allāh your Lord (O Muslims), And turn them not out of their (husband's) homes, nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allāh. And whosoever transgresses the set limits of Allāh, then indeed he has wronged himself. You (the one who divorces his wife) know not, it may be that Allāh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).
Pickthal	O Prophet! When ye (men) put away women, put them away for their (legal) period and reckon the period, and keep your duty to Allah, your Lord. Expel them not from their houses nor let them go forth unless they commit open immorality. Such are the limits (imposed by) Allah; and whoso transgresseth Allah's limits, he verily wrongeth his soul. Thou knowest not: it may be that Allah will afterward bring some new thing to pass.
Shakir	O Prophet! when you divorce women, divorce them for~ their prescribed time, and calculate the number of the days prescribed, and be careful of (your duty to) Allah, your Lord. Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency; and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. You do not know that Allah may after that bring about reunion.

فِإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ وَأَشْهُدُوا ذَوِي عَدْلٍ مِنْكُمْ  
وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۝ ذُلْكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۝ وَمَنْ يَتَّقِ اللَّهَ

يَجْعَلُ لَهُ مَخْرَجًا ۝ 2 ۝

Their term appointed	أَجَلَهُنَّ	They have attained (they are about to fulfill)	بَلَغْنَ	Then when	فِإِذَا
Or	أَوْ	In a good manner	بِمَعْرُوفٍ	Either take them back	فَأَمْسِكُوهُنَّ
And take for witness	وَأَشْهُدُوا	In a good manner	بِمَعْرُوفٍ	Part with them	فَارِقُوهُنَّ
From among you	مِنْكُمْ	Just	عَدْلٍ	Two persons	ذَوِي
For Allah	لِلَّهِ	Witness	الشَّهَادَةَ	And establish	وَأَقِيمُوا
With it	بِهِ	Admonished	يُوعَظُ	That	ذُلْكُمْ
Believes	يُؤْمِنُ	Was	كَانَ	Who	مَنْ
Last	الْآخِرِ	And the Day	وَالْيَوْمِ	In allah	بِاللَّهِ
Allah	اللَّهُ	Fears	يَتَّقِ	And whosoever	وَمَنْ
A way out	مَخْرَجًا	For him	لَهُ	He will make	يَجْعَلُ

Translit	Fa'idhā Balaghna 'Ajalahunna Fa'amsikūhunna Bima'rūfin 'Aw Fāriqūhunna Bima'rūfin Wa 'Ash/hidū Dhaway `Adlin Minkum Wa 'Aqīmū Ash-Shahādata Lillāhi Dhālikum Yū'ažu BihiMan Kāna Yu'uminu Billāhi Wa Al-Yawmi Al-'Ākhiri Wa Man Yattaqi Allāha Yaj' al LahuMakhrājāan
AhmedAli	پس جب وہ اپنی عدت کو ہنچ بانیں تو انہیں دستور سے رکھ لیا انہیں دستور سے چھوڑ دو اور دو معتبر آدمی اپنے میں سے گواہ کرو اور اللہ کے لیے گواہی پوری دو یہ نصیحت کی بانیں انہیں سمجھائی جاتی میں جو اللہ اور قیامت پر ایمان رکھتے میں اور جو اللہ سے ڈرتا ہے اللہ اس کے لیے نجات کی صورت نکال دیتا ہے

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Jalandhry	پھر جب وہ اپنی میعاد (یعنی انقضائے عدت) کے قریب پہنچ جائیں تو یا تو ان کو اپنی طرح (زوجیت میں) رہنے دو یا اپنی طرح سے علیحدہ کر دو اور اپنے میں سے دو منصف مردوں کو گواہ کرلو اور (گواہ ہو) خدا کے لئے درست گواہی دینا۔ ان باقیوں سے اس شخص کو نصیحت کی جاتی ہے جو خدا پر اور روز آخرت پر ایمان رکھتا ہے۔ اور جو کوئی خدا سے ڈرے گا وہ اس کے لئے (رنج و محن سے) مخصوصی (کی صورت) پیدا کرے گا
YusufAli	Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah, He (ever) prepares a way out
M.Khan	Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allâh. That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).
Pickthal	Then, when they have reached their term, take them back in kindness or part from them in kindness, and call to witness two just men among you, and keep your testimony upright for Allah. Whoso believeth in Allah and the Last Day is exhorted to act thus. And whosoever keepeth his duty to Allah, Allah will appoint a way out for him,
Shakir	So when they have reached their prescribed time, then retain them with kindness or separate them with kindness, and call to witness two men of justice from among you, and give upright testimony for Allah. With that is admonished he who believes in Allah and the latter day; and whoever is careful of (his duty to) Allah, He will make for him an outlet,

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۝ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۝ إِنَّ اللَّهَ بِالْعُمُرِ ۝ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝ ۳ ۝

Where	حَيْثُ	From	مِنْ	And He will provide him	وَيَرْزُقُهُ
And whosoever	وَمَنْ	He could imagine	يَحْتَسِبُ ۝	Not	لَا
Allah	اللَّهُ	In	عَلَى	Puts his trust	يَتَوَكَّلْ
Verily	إِنَّ	suffice him	حَسْبُهُ ۝	Then He will	فَهُوَ
His purpose	أَمْرِهِ ۝	Will accomplish	بِالْعُمُرِ	Allah	اللَّهُ
Allah	اللَّهُ	Has set (made)	جَعَلَ	Indeed	قَدْ
A measure	قَدْرًا	Thing	شَيْءٍ	For every	لِكُلِّ

Translit	Wa Yarzuqhu Min Ḥaythu Lā Yaḥtasibu Wa Man Yatawakkal `Alá Allāhi Fahuwa Ḥasbuhu `Inna Allāha Bālighu 'Amrihi Qad Ja`ala Allāhu Likulli Shay'in Qadrān
AhmedAli	اور اسے رزق دیتا ہے جہاں سے اسے گمان بھی نہ ہو اور جو اللہ پر بھروسہ کرتا ہے سو وہی اس کو کافی ہے بے شک اللہ اپنا حکم پورا کرنے والا ہے اللہ نے ہر چیز کے لیے ایک اندازہ مقرر کر دیا ہے
Jalandhry	اور اس کو ایسی بھگہ سے رزق دے گا جہاں سے (وہم و گمان بھی نہ ہو۔ اور جو خدا پر بھروسہ رکھے گا تو وہ اس کو نکایت کرے گا۔ خدا اپنے کام کو (جو وہ کرنا چاہتا ہے) پورا کر دیتا ہے۔ خدا نے ہر چیز کا اندازہ مقرر کر رکھا ہے
YusufAli	And He provides for him from (sources) he never could imagine. And if anyone puts his trust in Allah,

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	sufficient is (Allah) for him. For Allah will surely accomplish His purpose: verily, for all things has Allah appointed a due proportion.
M.Khan	And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.
Pickthal	And will provide for him from (a quarter) whence he hath no expectation. And whosoever putteth his trust in Allah, He will suffice him. Lo! Allah bringeth His command to pass. Allah hath set a measure for all things.
Shakir	And give him sustenance from whence he thinks not; and whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything.

وَاللَّائِي يَئْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبَتْمُ فَعِدَّتُهُنَّ ثَلَاثَةً أَشْهُرٍ وَاللَّائِي لَمْ يَحْضُنْ ۝  
وَأُولَاتُ الْأَحْمَالِ أَجْلَهُنَّ أَنْ يَضْعَنَ حَمْلَهُنَّ ۝ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلُ لَهُ مِنْ أَمْرِهِ يُسْرًا ۝ 4

Of	مِنْ	Who have passed the age	يَئْسَنَ	And those	وَاللَّائِي
Your women	نِسَائِكُمْ	Of	مِنْ	Monthly courses	الْمَحِيضِ
Their prescribed period is	فَعِدَّتُهُنَّ	You have doubts	اِرْتَبَتْمُ	If	إِنْ
And (for) those	وَاللَّائِي	Months	أَشْهُرٍ	Three	ثَلَاثَةً
And (for) those who	وَأُولَاتُ	Who have courses	يَحْضُنْ ۝	Not	لَمْ
Until	أَنْ	Their prescribed period is	أَجْلَهُنَّ	Are pregnant	الْأَحْمَالِ
And whosoever	وَمَنْ	Their burdens	حَمْلَهُنَّ ۝	The deliver	يَضْعَنَ
He will make	يَجْعَلْ	Allah	الَّهُ	Fears	يَتَّقِ
His matter		Of		For him	
				ease	

Translit	Wa Al-Lâ't Ya'isna Mina Al-Mâhîdi Min Nisâ'ikum 'Ini Artabtum Fa`iddatuhunna Thalâthatu 'Ash/hurin Wa Al-Lâ't Lam Ya'hîdna Wa 'Ulâtu Al-'Ahmâli 'Ajaluhunna 'An Yâda`na Hamlahunna Wa Man Yattaqi Allâha Yaj`al Lahu Min 'Amrihi Yusrâan
AhmedAli	اور تمہاری عورتوں میں سے جن کو حیض کی امید نہیں رہی ہے اگر تمہیں شہبہ ہوتا ان کی عدت تین میں سیں اور ان کی بھی جنہیں ابھی حیض نہیں آیا اور جل والیوں کی عدت ان کے بچہ بنتے تک ہے اور جو والہ سے ڈرتا ہے وہ اس کے کام آسان کر دیتا ہے
Jalandhry	اور تمہاری (مطلاقہ) عورتیں جو حیض سے نامید ہو چکی ہوں اگر تم کو (ان کی عدت کے بارے میں) شہبہ ہوتا ان کی عدت تین میں سیں ہے اور جن کو ابھی حیض نہیں آنے لگا (ان کی عدت بھی یہی ہے) اور جو والی عورتوں کی عدت وضع حمل (یعنی بچہ بنتے تک ہے) اور جو نہ سے ڈرے گا نہ اس کے کام میں سولت پیدا کر دے گا
YusufAli	Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same): for those who carry (life within their wombs) their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy.
M.Khan	And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed periods), if you have doubt (about their period), is three months, and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]. And for those

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	who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they laydown their burden, and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.
Pickthal	And for such of your women as despair of menstruation, if ye doubt, their period (of waiting) shall be three months, along with those who have it not. And for those with child, their period shall be till they bring forth their burden. And whosoever keepeth his duty to Allah, He maketh his course easy for him.
Shakir	And (as for) those of your women who have despaired of menstruation, if you have a doubt, their prescribed time shall be three months, and of those too who have not had their courses; and (as for) the pregnant women, their prescribed time is that they lay down their burden; and whoever is careful of (his duty to) Allah He will make easy for him his affair.

ذلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۝ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرُ عَنْهُ سَيِّئَاتِهِ وَيُعَظِّمُ لَهُ أَجْرًا ۝ ۵

Of Allah	اللَّهُ	The command	أَمْرٌ	That is	ذلِكَ
And whosoever	وَمَنْ	To you	إِلَيْكُمْ	Which He has sent down	أَنْزَلَهُ
He will remit	يُكَفِّرُ	Allah	اللَّهُ	Fears	يَتَّقِ
And will enlarge	وَيُعَظِّمُ	His sins	سَيِّئَاتِهِ	From him	عَنْهُ
		(his) reward	أَجْرًا	For him	لَهُ

Translit	Dhâlika 'Amru Allâhi 'Anzalahu 'Ilaykum Wa Man Yattaqi Allâha Yukaffir 'Anhu Sayyi'âtihiWa Yu'zim Lahu 'Ajrâan
AhmedAli	یہ اللہ کا حکم ہے جو اس نے تمہاری طرف نازل کیا ہے اور جو اللہ سے ڈرتا ہے وہ اس سے اس کی برائیاں دور کر دیتا ہے اور اسے بڑا جر بھی دیتا ہے
Jalandhry	یہ غذا کے حکم میں بونگنا نے تم پر نازل کئے ہیں۔ اور بونگنا سے ڈرے گا وہ اس سے اس کے گناہ دور کر دے گا اور اسے بڑا عظیم بنتے گا
YusufAli	That is the Command of Allah which He has sent down to you: And if anyone fears Allah He will remove his ills from him, and will enlarge His reward.
M.Khan	That is the Command of Allâh, which He has sent down to you, and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.
Pickthal	That is the commandment of Allah which He revealeth unto you. And whoso keepeth his duty to Allah, He will remit from him his evil deeds and magnify reward for him.
Shakir	That is the command of Allah which He has revealed to you, and whoever is careful of (his duty to) Allah, He will remove from him his evil and give him a big reward.

أَسْكِنُوهُنَّ مِنْ حِيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ ۝ وَإِنْ كُنَّ أُولَاتِ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضْعُنَ حَمْلَهُنَّ ۝ فَإِنْ أَرْضَعْنَ لَكُمْ فَاتُوهُنَّ أُجُورَهُنَّ ۝ وَأَتَمْرُوا بَيْنَكُمْ بِمَعْرُوفٍ ۝ وَإِنْ تَعَاسِرُتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى ۝ ۶

Where	حِيْثُ	(from)	مِنْ	Lodge them	أَسْكِنُوهُنَّ
Your means	وُجْدِكُمْ	According to	مِنْ	You dwell	سَكَنْتُمْ
As to straiten	إِتْضَيِّقُوا	Treat them in a harmful way	تُضَارُوهُنَّ	And do not	وَلَا

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They are	كُنْ	And if	وَإِنْ	(on) them	عَلَيْهِنَّ ۝
On them	عَلَيْهِنَّ	Then spend	فَانْفَقُوا	Pregnant	أُولَاتِ حَمْلٍ
Their burdens	حَمْلَهُنَّ ۝	They deliver	يَضْعُنَ	Till	حَتَّىٰ
For you	لَكُمْ	They give suck (the children)	أَرْضَعْنَ	Then if	فَإِنْ
And let each of you accept the advise of the other	وَاتَّمِرُوا	Their due payment	أُجُورُهُنَّ ۝	Then give them	فَاتُوهُنَّ
And if	وَإِنْ	In a just way	بِمَعْرُوفٍ ۝	Between you	بَيْنَكُمْ
For him	لَهُ	Then may give such	فَسَتُرْضِعْ	You make difficulties for one another	تَعَاسِرُتُمْ
				Some other woman	أُخْرَىٰ

Translit	'Askinūhunna Min Ḥaythu Sakantum Min Wujdikum Wa Lā Tuḍārrūhunna Lituḍayyiqū 'Alayhinna Wa 'In Kunna 'Ūlāti Ḥamlin Fa'anfiqū 'Alayhinna Ḥattā Yada 'na Ḥamlahunna Fa'in 'Arda 'na Lakum Fa'ātūhunna 'Ujūrahunna Wa 'Tamirū Baynakum Bima 'rūfin Wa 'Inta 'asartum Fasaturdi 'u Lahu 'Ukhrā
AhmedAli	طلاق دی ہوئی عورتوں کو وہیں رکھو جہاں تم اپنے مقدور کے موافق رہتے ہو اور انہیں تنگ کرنے کے لیے اور اگر وہ حاملہ ہوں تو انہیں نہ ونچہ دو جب تک وہ وضع عمل کریں پس اگر پلانے میں دو دوہ تمارے لیے تو دو ان کو ان کی اجرت دو اور آپس میں دستور کے مطابق مشورہ کر لواور اگر تم آپس میں تنگی کرو تو اس کے لیے دوسری عورت دو دوہ پلانے کی
Jalandhry	(مطلفہ) عورتوں کو (ایام عدت میں) اپنے مقدور کے مطابق وہیں رکھو جہاں خود رہتے ہو اور ان کو تنگ کرنے کے لئے تکییت نہ دو اور اگر حمل سے ہوں تو پچھے بننے تک ان کا خرچ دیتے رہو۔ پھر اگر وہ پچھے کو تمہارے کھنے سے دو دوہ پلانیں تو ان کو ان کی اجرت دو۔ اور (پچھے کے بارے میں) پسندیدہ طریق سے موافقہ رکھو۔ اور اگر باہم صد (اور ناتافقی) کرو گے تو (پچھے کو) اس کے (باپ کے) کھنے سے کوئی اور عورت دو دوہ پلانے کی
YusufAli	Let the women live (in 'iddah) in the same style as ye live, according to your means: annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties let another woman suckle (the child) on the (father's) behalf.
M.Khan	Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they laydown their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).
Pickthal	Lodge them where ye dwell, according to your wealth, and harass them not so as to straiten life for them. And if they are with child, then spend for them till they bring forth their burden. Then, if they give suck for you, give them their due payment and consult together in kindness; but if ye make difficulties for one another, then let some other woman give suck for him (the father of the child).
Shakir	Lodge them where you lodge according to your means, and do not injure them in order that you may straiten them; and if they are pregnant, spend on them until they lay down their burden; then if they suckle for you, give them their recompense and enjoin one another among you to do good; and if you disagree, another (woman) shall suckle for him.

لِيُنْفِقُ ذُو سَعَةٍ مِنْ سَعْتِهِ ۖ وَمَنْ قُدْرَ عَلَيْهِ رِزْقُهُ فَلِيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ نَفْسًا  
إِلَّا مَا آتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۚ ۷

The rich	سَعَةٍ	Man	ذُو	Let spend	لِيُنْفِقْ
And the man	وَمَنْ	His means	سَعْتِهِ	(from) according to	مِنْ
His resources	رِزْقُهُ	(on him)	عَلَيْهِ	Restricted	قُدْرَ
Has given him	آتَاهُ	According to what	مِمَّا	Let him spend	فَلِيُنْفِقْ
Puts burden	يُكَلِّفُ	Not	لَا	Allah	الَّهُ ۚ
Except (behond)	إِلَّا	On any person	نَفْسًا	Allah	الَّهُ
Will grant	سَيَجْعَلُ	He has given him	آتَاهَا	What	مَا
Hardship	عُسْرٌ	After	بَعْدَ	Allah	الَّهُ
				ease	يُسْرًا

Translit	Liyunfiq Dhū Sa`atin Min Sa`atihi Wa Man Qudira `Alayhi Rizquhu Falyunfiq Mimmā 'ĀtāhuAllāhu Lā Yukallifū Allāhu Nafsāan 'Illā Mā 'Ātāhā Sayaj`alu Allāhu Ba`da 'Usrin Yusrāan
AhmedAli	مقدور والا اپنے مقدور کے موافق خرچ کرے اور اگر تنگ دست ہو تو جو کچھ الہ نے اسے دیا ہے اس میں سے خرچ کرے الہ کسی کو تکلیف نہیں دیتا مگر اسی قدر جو اسے دے رکھا ہے عنقریب الہ تنگی کے بعد آسانی کر دے گا
Jalandhry	صاحب و سعیت کو اپنی و سعیت کے مطابق خرچ کرنا پائیں۔ اور جس کے رزق میں تنگی ہو وہ بتنا غدایے اس کو دیا ہے اس کے موافق خرچ کرے۔ خدا کسی کو تکلیف نہیں دیتا مگر اسی کے مطابق جو اس کو دیا ہے۔ اور خدا عنقریب تنگی کے بعد کشائش بخیں گا
YusufAli	Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what he has given him. After a difficulty, Allah will soon grant relief.
M.Khan	Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease.
Pickthal	Let him who hath abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah hath given him. Allah asketh naught of any soul save that which He hath given it. Allah will vouchsafe, after hardship, ease.
Shakir	Let him who has abundance spend out of his abundance and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has given him; Allah does not lay on any soul a burden except to the extent to which He has granted it; Allah brings about ease after difficulty.

وَكَائِنٌ مِنْ قَرِيْةٍ عَتَّ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسِبَنَا هَا حِسَابًا شَدِيدًا وَعَذَّبَنَا هَا عَذَابًا نُكْرًا

﴿8﴾

A town	قَرِيْةٍ	Of	مِنْ	And many	وَكَائِنٌ
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Sura # 65 – 12 Verses - Madina

سورة الطلاق

The command	أَمْرٍ	Against	عِنْ	Revolted	عَتَّ
So we called it to account	فَحَاسَبْنَاهَا	And His Messengers	وَرُسُلِهِ	Of its Lord	رَبِّهَا
And We punish it	وَعَذَّبْنَاهَا	A severe	شَدِيدًا	An account	حِسَابًا
		A horrible	نُكُرًا	Torment	عَذَابًا

Translit	Wa Ka'aayin Min Qaryatin 'Atat 'An 'Amri Rabbihā Wa Rusulihī Faḥāsabnāhā Ḥisābāan Shadīdāan Wa 'Adhdhabnāhā 'Adhābāan Nukrāan
AhmedAli	اور کتنی ہی بتیاں اپنے رب اور اس کے رسولوں کے علم سے سرکش ہو گئیں پھر ہم نے بھی ان سے سخت حساب لیا اور ان کو بری سزا دی
Jalandhry	اور بہت سی بستیوں (کے رہنے والوں) نے اپنے پورا دگار اور اس کے پیغمبروں کے احکام سے سرکشی کی تو ہم نے ان کو سخت حساب میں پکڑ لیا اور ان پر (ایسا) عذاب نازل کیا جو نہ دیکھا تھا نہ سنا
YusufAli	How many populations that insolently opposed the command of their Lord and of His messengers did We not then call to account—to severe account?— And We imposed on them an exemplary Punishment.
M.Khan	And many a town (population) revolted against the Command of its Lord and His Messengers, and We called it to a severe account (i.e. torment in this worldly life), and we shall punish it with a horrible torment (in Hell, in the Hereafter).
Pickthal	And how many a community revolted against the ordinance of its Lord and His messengers, and We called it to a stern account and punished it with dire punishment,
Shakir	And how many a town which rebelled against the commandment of its Lord and His messengers, so We called it to account severely and We chastised it (with) a stern chastisement.

فَدَافَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ۙ ۹

Of its affairs (disbelief)	أَمْرِهَا	The evil result	وَبَالَ	So it tasted	فَدَافَتْ
Of its affairs (disbelief)	أَمْرِهَا	The consequence	عَاقِبَةُ	And was	وَكَانَ
				loss	خُسْرًا

Translit	Fadħāqat Wabāla 'Amrihā Wa Kāna 'Āqibatu 'Amrihā Khusrāan
AhmedAli	پس ان بستیوں نے اپنے کام کا وباں پیکھا اور ان کا انجام کا برپا دی جوئی
Jalandhry	سو انہوں نے اپنے کاموں کی سزا کا مزہ پکھ لیا اور ان کا انجام نقصان ہی تو تھا
YusufAli	Then did they taste the evil result of their conduct, and the End of their conduct was Perdition.
M.Khan	So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).
Pickthal	So that it tasted the ill-effects of its conduct, and the consequence of its conduct was loss.
Shakir	So it tasted the evil result of its conduct, and the end of its affair was perdition.

أَعَدَ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۝ فَاتَّقُوا اللَّهَ يَا أُولَى الْأَلْبَابِ الَّذِينَ آمَنُوا ۝ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ

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For them	لَهُمْ	Allah	اللَّهُ	Has prepared	أَعَدَ
So fear	فَاتَّقُوا	A severe	شَدِيدًا	Torment	عَذَابًا
Of understanding	الْأَلْبَابِ	O men	يَا أُولَئِ	Allah	اللَّهُ
Indeed	قَدْ	Have believed	آمَنُوا	Who	الَّذِينَ
To you		Allah		Has sent down	
				A Reminder (the Quran)	

Translit	'A`adda Allāhu Lahum `Adhābāan Shadīdāan Fa Attaqū Allāha Yā 'U�i Al-'Albābi Al-Ladhīna 'Āmanū Qad 'Anzala Allāhu 'Tlaykum Dhikrāan
AhmedAli	اللَّهُ نے ان کے لیے سخت عذاب تیار کر کھا ہے پھر اے عقل والوں سے ڈرتے رہو جو ایمان لا پکے ہو بے شک اللَّهُ نے تمدی طرف نصیحت نازل کی ہے
Jalandhry	منا نے ان کے لئے سخت عذاب تیار کر کھا ہے۔ تو اے اب اب داش جو ایمان لائے ہو غدا سے ڈو۔ منا نے تمہارے پاس نصیحت (کی کتاب) بھیجی ہے
YusufAli	Allah has prepared for them a severe Punishment (in the Hereafter). Therefore fear Allah, O ye men of understanding— who have believed!— for Allah hath indeed sent down to you a Message—
M.Khan	Allâh has prepared for them a severe torment. So fear Allâh and keep your duty to Him, O men of understanding — who have believed! - Allâh has indeed sent down to you a Reminder (this Qur'ân).
Pickthal	Allah hath prepared for them stern punishment; so keep your duty to Allah, O men of understanding! O ye who believe! Now Allah hath sent down unto you a reminder,
Shakir	Allah has prepared for them severe chastisement, therefore be careful of (your duty to) Allah, O men of understanding who believe! Allah has indeed revealed to you a reminder,

رَسُولًا يَسْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَخْسَنَ اللَّهُ لَهُ رِزْقًا ﴿11﴾

To you	عَلَيْكُمْ	Who recites	يَسْلُو	A Messenger	رَسُولًا
Clear explanations	مُبَيِّنَاتٍ	Of Allah	اللَّهُ	The verses	آيَاتٍ
Who believe	آمَنُوا	Those	الَّذِينَ	That he may take out	لِيُخْرِجَ
From	مِنْ	Righteous good deeds	الصَّالِحَاتِ	And do	وَعَمِلُوا
The light (Faith)	النُّورِ	To	إِلَى	The darknesses (of disbelief, polytheism)	الظُّلُمَاتِ
In Allah	بِاللَّهِ	Believes	يُؤْمِنْ	And whosoever	وَمَنْ
She will admit him	يُدْخِلُهُ	Righteous deeds	صَالِحًا	And performs	وَيَعْمَلْ
From	مِنْ	Flowing	تَجْرِي	Into Gardens	جَنَّاتٍ
(they will abide) dwell	خَالِدِينَ	Rivers	الْأَنْهَارُ	Under them	تَحْتِهَا

# The Holy Quran

Divorce

Sura # 65 – 12 Verses - Madina

سورة الطلاق

Indeed	فَ	Forever	أَبْدًا	Therein	فِيهَا
To him		Allah		Has granted good	
				A provision	

Translit	Rasūlāan Yatlū 'Alaykum 'Āyāti Allāhi Mubayyinātīn Liyukhrija Al-Ladhīna 'Āmanū Wa 'AmilūAṣ-Ṣāliḥāti Mīna Aż-Żulūmāti 'Ilā An-Nūri Wa Man Yu'umin Billāhi Wa Ya'mal Ṣāliḥāan Yudkhilhu Jannātīn Tajrī Min Taħtiħā Al-'Anħāru Khālidīnā Fihā 'Abadāan Qad 'Aħsana Allāhu Lahu Rizqāan
AhmedAli	یعنی ایک رسول جو تمیں اللہ کی واضح آئیں پڑھ کر سناتا ہے تاکہ جو ایمان لائے اور انہوں نے نیک کام بھی کیے انہیں انہیروں سے نکال کر روشی میں لے جائے اور جو اللہ پر ایمان لائے اور اس نے نیک کام بھی کیے تو اسے ایسے باغوں میں داخل کرے گا جن کے نیچے نہیں ہستی ہوں گی وہ ان میں سداریں کے اللہ نے اس کو بہت اچھی روزی دی ہے
Jalandhry	(اور اپنے) پیغمبر (بھی نیچے ہیں) جو تمہارے سامنے خدا کی واضح المطالب آئیں پڑھتے ہیں تاکہ جو لوگ ایمان لائے اور عمل نیک کرتے رہے میں ان کو انہیروں سے نکال کر روشی میں لے آئیں اور جو شخص ایمان لائے گا اور عمل نیک کرے گا ان کو باغہائے بہشت میں داخل کرے گا جن کے نیچے نہیں ہستہ رہیں میں ابد الابد ان میں رہیں گے۔ خدا نے ان کو خوب رزق دیا ہے
YusufAli	A Messenger, who rehearses to you the Signs of Allāh containing clear explanations, that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who believe in Allāh and work righteousness, He will admit to Gardens beneath which rivers flow, to dwell therein forever: Allāh has indeed granted for them a most excellent provision.
M.Khan	(And has also sent to you) a Messenger (Muhammad SAW), who recites to you the Verses of Allāh (the Qur'ān) containing clear explanations, that He may take out, those who believe and do righteous good deeds from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allāh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise), to dwell therein forever. Allāh has indeed granted for him an excellent provision.
Pickthal	A messenger reciting unto you the revelations of Allah made plain, that He may bring forth those who believe and do good works from darkness unto light. And whosoever believeth in Allah and doeth right, He will bring him into Gardens underneath which rivers flow, therein to abide for ever. Allah hath made good provision for him.
Shakir	An Messenger who recites to you the clear communications of Allah so that he may bring forth those who believe and do good deeds from darkness into light; and whoever believes in Allah and does good deeds, He will cause him to enter gardens beneath which rivers now, to abide therein forever, Allah has indeed given him a goodly sustenance.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلُهُنَّ يَسْنَرُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿12﴾

Has created	خَلَقَ	Who	الَّذِي	Allah	اللَّهُ
And of	وَمِنْ	Heavens	سَمَاوَاتٍ	Seven	سَبْعَ
Descends	يَسْنَرُ	Like them	مِثْلُهُنَّ	The earth	الْأَرْضِ
That you make know	لِتَعْلَمُوا	Between them	بَيْنَهُنَّ	(His) command	الْأَمْرُ
Over	عَلَىٰ	Allah	اللَّهُ	That	أَنَّ

# The Holy Quran

Divorce

Sura # 65 – 12 Verses - Madina

سورة الطلاق

Has power	فَدِيرُ	Things	شَيْءٌ	All	كُلٌّ
Indeed	فَدْ	Allah	اللَّهُ	And that	وَأَنْ
Things	شَيْءٌ	All	بِكُلٍّ	Surrounds	أَحَاطَ
				In (his) knowledge	عِلْمًا

Translit	Allāhu Al-Ladhī Khalaqa Sab`a Samāwātin Wa Mina Al-'Ardi Mithlahunna Yatanazzalu Al-'Amru Baynahunna Lita`lamū 'Anna Allāha `Alā Kulli Shay'in Qadīrun Wa 'Anna Allāha Qad'Ahāta Bikulli Shay'in `Ilmāan
AhmedAli	اللہ ہی ہے جس نے سات آسمان پیدا کیے اور زمینیں بھی اتنی ہی ان میں علم نازل ہوا کرتا ہے مگر تم جان لو کہ اللہ ہر چیز پر قادر ہے اور اللہ نے ہر چیز کو علم سے احاطہ کر رکھا ہے
Jalandhry	نماہی توبے جس نے سات آسمان پیدا کئے اور الہی ہی زمینیں۔ ان میں (نما کے) علم اُترتے رہتے میں مگر تم لوگ جان لو کہ نما چیز پر قادر ہے۔ اور یہ کہ نما اپنے علم سے ہر چیز پر احاطہ کئے ہوئے ہے
YusufAli	Allah is He Who created seven Firmaments and of the earth a similar number, through the midst of them (all) descends his Command: that ye may know that Allah has power over all things and that Allah comprehends all things, in (His) Knowledge.
M.Khan	It is Allāh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allāh has power over all things, and that Allāh surrounds all things in (His) Knowledge.
Pickthal	Allah it is who hath created seven heavens, and of the earth the like thereof. The commandment cometh down among them slowly, that ye may know that Allah is Able to do all things, and that Allah surroundeth all things in knowledge.
Shakir	Allah is He Who created seven heavens, and of the earth the like of them; the decree continues to descend among them, that you may know that Allah has power over all things and that Allah indeed encompasses all things in (His) knowledge.